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## APPENDIX.



- I. PROCEEDINGS OF TWENTIETH ANNUAL SESSION,  
AMHERST, 1888.
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MEMBERS IN ATTENDANCE AT THE TWENTIETH  
ANNUAL SESSION (AMHERST).

Frederic D. Allen, Harvard University, Cambridge, Mass.  
Cecil F. P. Bancroft, Phillips Academy, Andover, Mass.  
E. C. Bissell, Hartford Theological Seminary, Hartford, Conn.  
Josiah Bridge, Cambridge, Mass.  
Kate Holladay Claghorn, Brooklyn, N. Y.  
William L. Cowles, Amherst College, Amherst, Mass.  
C. T. Davis, Packer Institute, Brooklyn, N. Y.  
William W. Eaton, Middlebury College, Middlebury, Vt.  
L. H. Elwell, Amherst College, Amherst, Mass.  
Isaac Flag, Westville, Conn.  
Carlton A. Foote, New Haven, Conn.  
Harold M. Fowler, Phillips Academy, Exeter, N. H.  
Farley B. Goddard, Malden, Mass.  
Julius Goebel, New York, N. Y.  
Thomas D. Goodell, Yale University, New Haven, Conn.  
Isaac H. Hall, Metropolitan Museum, New York, N. Y.  
Charles S. Halsey, Union Classical Institute, Schenectady, N. Y.  
William McD. Halsey, New York, N. Y.  
Caskie Harrison, Latin School, Brooklyn, N. Y.  
Samuel Hart, Trinity College, Hartford, Conn.  
Edward Southworth Hawes, Cathedral School of S. Paul, Garden City, N. Y.  
John H. Hewitt, Williams College, Williamstown, Mass.  
Thomas Wentworth Higginson, Cambridge, Mass.  
Andrew Ingraham, Swain Free School, New Bedford, Mass.  
Martin Kellogg, University of California, Berkeley, Cal.  
William I. Knapp, Yale University, New Haven, Conn.  
Francis A. March, Lafayette College, Easton, Pa.  
William A. Merrill, Miami University, Oxford, O.  
Morris H. Morgan, Harvard University, Cambridge, Mass.  
Edward P. Morris, Williams College, Williamstown, Mass.  
James Challis Parsons, Prospect Hill School, Greenfield, Mass.  
James M. Paton, Middlebury College, Middlebury, Vt.  
Ernest M. Pease, Bowdoin College, Brunswick, Me.  
Tracy Peck, Yale University, New Haven, Conn.  
Bernadotte Perrin, Adelbert College, Cleveland, O.  
Samuel B. Platner, Adelbert College, Cleveland, O.  
William Carey Poland, Brown University, Providence, R. I.  
Thomas R. Price, Columbia College, New York, N. Y.  
George M. Richardson, Harvard University, Cambridge, Mass.

C. P. G. Scott, New York, N. Y.  
Charles D. Seely, State Normal School, Brockport, N. Y.  
William J. Seelye, Amherst College, Amherst, Mass.  
Thomas D. Seymour, Yale University, New Haven, Conn.  
Joseph Alden Shaw, Highland Military Academy, Worcester, Mass.  
Carl Siedhof, Jr., Boston, Mass.  
M. S. Slaughter, Hackettstown Institute, Hackettstown, N. J.  
Herbert Weir Smyth, Bryn Mawr College, Bryn Mawr, Pa.  
James A. Towle, Robbins School, Norfolk, Conn.  
James R. Wheeler, Harvard University, Cambridge, Mass.  
Andrew C. White, Cornell University, Ithaca, N. Y.  
Horatio Stevens White, Cornell University, Ithaca, N. Y.  
J. Ernest Whitney, Yale University, New Haven, Conn.  
Frank E. Woodruff, Bowdoin College, Brunswick, Me.  
Henry P. Wright, Yale University, New Haven, Conn.  
John Henry Wright, Harvard University, Cambridge, Mass.

[Total, 55.]

# AMERICAN PHILOLOGICAL ASSOCIATION.

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AMHERST, MASS., Tuesday, July 10, 1888.

THE Twentieth Annual Session was called to order at 3.45 P.M., in Room 10, Walker Hall, Amherst College, by Professor Isaac H. Hall, of the Metropolitan Museum, New York, N. Y., President of the Association.

The Secretary, Professor John H. Wright, presented the following report of the Executive Committee : —

*a.* The Committee had elected as members of the Association : <sup>1</sup>

Charles A. Aiken, Professor of Oriental and Old Testament Literature, Princeton Theological Seminary, Princeton, N. J.

Timothy J. Barrett, Professor of Humanities, Boston College, Boston, Mass.  
F. P. Brent, Onancock, Va.

Josiah Bridge, Ph. D., Cambridge, Mass.

Frank M. Bronson, Instructor in Greek and Latin, Brown University, Providence, R. I.

Charles F. Castle, Professor of Greek, Bucknell University, Lewisburg, Pa.

Charles Chandler, Professor of Latin, Denison University, Granville, O.

A. C. Chapin, Professor of Greek, Wellesley College, Wellesley, Mass.

Kate Holladay Claghorn, Brooklyn, N. Y.

David Y. Comstock, Professor of Latin, Phillips Academy, Andover, Mass.

William L. Cowles, Assistant Professor of Latin, Amherst College, Amherst, Mass.

Richard S. Colwell, Professor of Greek, Denison University, Granville, O.

Edward G. Coy, Professor of Greek, Phillips Academy, Andover, Mass.

John M. Crow, Professor of Greek, Grinnell College, Grinnell, Ia.

William L. Cushing, Dobbs Ferry, N. Y.

Sanford L. Cutler, Principal of Lawrence Academy, Groton, Mass.

Howard Edwards, Professor in University of Arkansas, Fayetteville, Ark.

Joseph Emerson, Professor of Greek, Beloit College, Beloit, Wis.

Arthur J. Evans, Professor of Greek, Hamilton College, Clinton, N. Y.

Thomas Fell, President of St. John's College, Annapolis, Md.

Paul C. Gandolfo, St. Louis, Mo.

<sup>1</sup> In this list are included the names of all persons elected to membership at the Twentieth Annual Session of the Association. The addresses given are, as far as can be, those of the winter of 1888-89.

- Horace Goodhue, Jr., Professor of Greek, Carleton College, Northfield, Minn.
- Abby M. Goodwin, Associate Professor of Latin, Vassar College, Poughkeepsie, N. Y.
- Randall C. Hall, Professor in the General Theological Seminary, New York, N. Y.
- Carter J. Harris, Professor of Latin, Washington-Lee University, Lexington, Va.
- Edward Southworth Hawes, Cathedral School of S. Paul, Garden City, N. Y.
- Addison Hogue, Professor in Hampden-Sidney College, Va.
- William Houston, Toronto, Can.
- W. I. Hunt, Tutor in Yale University, New Haven, Conn.
- Andrew Ingraham, Swain Free School, New Bedford, Mass.
- Thomas W. Jordan, President of Emory and Henry College, Emory, Va.
- R. V. Jones, Professor of Greek and Latin in Acadia College, Wolfville, N. S.
- William A. Lamberton, Professor of Greek, University of Pennsylvania, Philadelphia, Pa.
- William Cranston Lawton, Cambridge, Mass.
- Abby Leach, Associate Professor of Greek, Vassar College, Poughkeepsie, N. Y.
- Gonzalez Lodge, Professor of Greek, Davidson College, N. C.
- Frances E. Lord, Professor of Latin, Wellesley College, Wellesley, Mass.
- Charles Louis Loos, President of Kentucky University, Lexington, Ky.
- B. C. Mathews, Newark, N. J.
- J. T. Lees, Johns Hopkins University, Baltimore, Md.
- Frank G. Moore, Tutor in Latin, Yale University, Newhaven, Conn.
- John Robert Moses, Rugby Academy, Philadelphia, Pa.
- Samuel A. Martin, Professor of English, Lincoln University, Lincoln, Pa.
- Frank W. Nicolson, Harvard University, Cambridge, Mass.
- William H. H. Parks, Yale University, New Haven, Conn.
- James C. Parsons, Principal of Prospect Hill School, Greenfield, Mass.
- Richard Parsons, Professor of Greek, Ohio Wesleyan University, Delaware, O.
- Calvin W. Pearson, Professor of Modern Languages, Beloit College, Beloit, Wis.
- William Porter, Professor of Latin, Beloit College, Beloit, Wis.
- Edward E. Phillips, Professor of Greek, Marietta College, Marietta, O.
- Harley F. Roberts, Instructor in Norwich Free Academy, Norwich, Conn.
- David H. Robinson, Professor of Latin, University of Kansas, Lawrence, Kan.
- William A. Robinson, Professor of Greek, Lehigh University, So. Bethlehem, Pa.

Charles D. Seely, Instructor in State Normal School, Brockport, N. Y.  
 William J. Seelye, Instructor in Greek, Amherst College, Amherst, Mass.  
 Helen W. Shute, Instructor in German, Smith College, Northampton, Mass.  
 Richard M. Smith, Professor of Greek, Randolph-Macon College, Ashland,  
 Va.  
 Jonathan Y. Stanton, Professor of Greek and Latin, Bates College, Lew-  
 iston, Me.  
 M. Wilson Starling, Instructor in Greek, University of Kansas, Lawrence,  
 Kan.  
 L. K. Wharton, Liberty, Va.  
 J. Ernest Whitney, Instructor in English, Yale University, New Haven,  
 Conn.  
 E. Lincoln Wood, Instructor in Latin, Amherst College, Amherst, Mass.  
 W. G. Woodfin, Professor in Greek and Latin, University of Georgia,  
 Athens, Ga.  
 Charles Baker Wright, Professor of English, Middlebury College, Middle-  
 bury, Vt.

[Total, 64.]

b. The Proceedings for the Nineteenth Annual Session (Burlington) and the Transactions for the same year (Vol. XVIII.) were in press, and would be issued in August or September.

c. In commenting upon the list of new members the Secretary took occasion to correct a misapprehension that prevails in certain quarters as to the nature and object of the Association. He reminded the members present that the Association exists for the purpose of promoting philological studies in the broadest sense of the term, which includes classical studies from the point of view of language, literature, history, and archaeology, as well as the other ancient and modern languages, linguistics, and comparative philology.

While many of the advantages of the Society are doubtless best secured by those who are present at the annual gatherings, the successful prosecution of its work,—the encouragement of philological studies in America and the publication of important contributions to the same,—is impossible without the coöperation of a much larger number of members than those who may be able regularly to attend the annual meetings.

Professor Wright also presented his report, as Treasurer of the Association, for the year ending July 7, 1888. The summary of accounts for 1887-88 is as follows:—

RECEIPTS.	
Balance on hand, July 7, 1887 . . . . .	\$579.88
Fees, assessments, and arrears paid in . . . . .	\$549.00
Sales of Transactions and of Plates . . . . .	204.56
Total receipts for the year . . . . .	<u>753.56</u>
	\$1333.44

## EXPENDITURES.

For Transactions (Vol. XVII.) and Proceedings for 1886:	
composition, printing, and distribution . . . . .	\$679.38
For postages, stationery, job-printing, clerk-hire . . . . .	85.07
Interest on borrowed money, with partial payment (\$50.00) . . . . .	81.80
Total expenditures for the year . . . . .	\$846.25
Balance on hand, July 7, 1888 . . . . .	487.19
	<hr/> \$1333.44

The Chair appointed as Committee to audit the report, Professor C. Harrison and Dr. C. P. G. Scott.

The Committee to nominate officers for 1888-89 was also appointed: Professor F. A. March, Mr. L. H. Elwell, and Professor T. Peck.

At 4.10 P. M. the reading of communications was begun. At this time there were about thirty-five persons present: at the subsequent meetings the number averaged sixty.

1. A New Allegory in the First Book of the Faerie Queen, by J. Ernest Whitney, Esq., of Yale University, New Haven, Conn.

2. The Changes in the Roman Constitution proposed by Cicero (Legg. iii. 3. 6-5. 12), by Professor W. A. Merrill, of Miami University, Oxford, O.

The purpose of the writer was to discover in Cicero's proposed law what constitutional usages had been already ratified by statute; what Cicero had legislated for the first time, being already sanctioned by use; and what changes had been proposed which were altogether new. Each division of the law was examined by itself, being quoted according to the recension of Baiter, 1865. All legal precedents were indicated by reference to ancient authors under each section of the law. The final result of the investigation resolved itself into four categories, as follows:—

1. Moral provisions, needing no statute: that magistracies should be legal; that promagistratus be upright, should restrain their cupidity, should increase the glory of Rome, should return home with honor; that the senate be faultless and an example to the people; that the senate's proceedings should be above criticism; the senator should not obstruct legislation and should be patriotic; that the peacemaker in public commotion be praiseworthy.

2. Legislation of customs probably existent: the number of magistratus to be flexible according to necessity; censors to prevent celibacy; senate to consist of former magistratus; senator to attend meetings of senate; the leader of a mob to be held responsible; magistratus to take auspices and to obey the augurs; the aediles to be of equal rank.



3. New provisions: the censor's active term to be five years, and the office to be filled always; all magistratus to have *iudicium*; the optimates to have oversight of popular suffrage; the censors to be custodians of the laws and auditors of the accounts of retiring magistrates; no restriction of consul's *imperium* to the field; tribuni militum constituted magistratus.

4. Provisions of doubtful or obscure novelty: consuls to be above law in time of public danger; tribunes freed from all restrictions; *magister equitum* to have the right of consulting the senate; the laws de ambitu and repetundarum of widest range; the senate to determine the number of praetors; the power of imprisonment, stripes, and fine given to holders of *imperium* subject to appeal at home, absolute to the field. In many cases the doubt arose from the condition of Cicero's text.

At 5 P. M. the Association adjourned to meet at 8 o'clock.

AMHERST, MASS., Tuesday, July 10, 1888.

EVENING SESSION.

The Association, with many residents of Amherst, assembled in the Athenae Room of Williston Hall of Amherst College at 8 P. M., Professor Thomas D. Seymour, one of the Vice-Presidents, in the chair.

The programme of papers for the remaining meetings of the Association, as arranged by the Executive Committee, was then read.

An invitation was extended to the members of the Association and their friends to visit the Library, Chapel, Observatory, Museums, and other collections of Amherst College.

The audience then listened to the annual address of the President of the Association.

3. The Legacy of the Syrian Scribes, by Professor Isaac H. Hall, of the Metropolitan Museum, New York.

Fifty-five years ago a young tutor in Amherst College, and her four-years-old graduate, received an appointment as one of the pioneer missionaries to the Nestorians in Persia. Detained at Andover by illness till his ship, which had waited at Boston in vain hopes of his recovery, was about to sail without him, he insisted upon being carried on a bed twenty miles in a wagon, lifted on board the vessel at the last moment, and taking the desperate chance of surviving the voyage to the Mediterranean.

To all appearance he was destined to a watery grave. But God otherwise willed it. The young man lived. After untold privations, distresses and obstacles he reached his field of labor, gained the hearts of the people, won the confidence of princes (and, still harder, of bigoted ecclesiastics), dwelt as a brother

among the semi-savage tribes — the same indomitables who anciently so harassed Xenophon in the Retreat of the Ten Thousand, spent a long and prosperous life in the diffusion of light and truth, and left behind him a civilized and intelligent cluster of communities, who bless him to this day for the noble harvest of the past and the radiant prospect of the future.

This was Justin Perkins, to whom, in his philanthropic zeal, it seemed a secondary matter that he gave writing and print to the Modern-Syriac-speaking peoples, reducing their language for the first time to a written form; that he translated the Bible into their native tongue, producing a work to which Europeans gladly go as the main source in a large branch of Semitic science; that he became the father of a great, a varied, and an excellent literature in that tongue; that he gained imperishable fame among the higher scholars of the world of letters, besides helping them to greatly longed-for stores in manuscript of the ancient language.

On the occasion of meeting at the college which justly experiences the joy of such an illustrious son — not to speak of his efficient comrades, of whom a number are likewise her alumni — it has seemed that no more fitting subject could be chosen for to-night than a rapid look at those ancient labors into which Perkins and his comrades entered, and which they loved so well: the literary legacy of the Syrian scribes.

The "legacy" was defined as the actual remains at hand, without conjectural restorations of the whole language and literature, and without paying much attention to the Oroomia dialect, the Turani, the Fellahi, the Tiyari, the Mandaean, or other cloven fragments of the ancient spoken tongue, some of which, as Nöldeke has shown, are not the lineal daughters of the ancient Syriac, but of a still older member of the Semitic family, and which therefore cannot safely be neglected by the Assyriologist, though less interesting in a literary point of view. The early fragments of the language in the book of Genesis, and its overflowings in Phœnician, Hebrew, and the later language of the Talmud were passed over in briefest mention. The literature in its remains begins at about the time of Christ; its golden age continues to about the fifth or sixth century, having its literary capital at Edessa and its provinces from the Mediterranean and the Bosphorus to the Persian Gulf and beyond the Euphrates; its writers in the West often speaking and writing both Greek and Latin as well as Syriac, while in the East they did the same with Persian and certain of the Indian and Tatar tongues. At the rise of Islam the language met the overflow of the great South-Semitic tongue, the Arabic, and thenceforward, till the decay of the language as a literary and spoken tongue (*i.e.* 12th to 14th century), the masters in Syriac literature frequently wrote and spoke with equal ease the Syriac, the Arabic, and the Greek.

Further, with the exception of a brilliant heathen school, whose works have mostly perished, the Syriac literati were mostly Christian, planting their missions as far away as the heart of China and the coast of Malabar, and sending their hymnology westward to Gaul and southward to Nubia, having Greek and Roman civilization as their neighbor on the left, and on their right the barbarism of Kûrds, Turks, Huns and Tatars. It follows that the Syriac language necessarily possesses a kind and degree of development not shared by the other Semitic tongues, at once maintaining a peculiar character and comprising literary stores of a varied and valuable sort. We find the fables of Bidpai imported from the Sanskrit, the

story of Sindban from the Persian, the masterpieces of Greek literature from the West; and it is not more strange to meet a Persian, Indian or Kùrdish word on a Syriac page than the throngs of Greek and Latin words, with the adoption even of Greek particles. Nor is it surprising to find the Syriac the most flexible and variously shaded of all the Semitic languages. The ancient Syriac literature is frequently said to be not an attractive one; but that is true of its belles-lettres aspect only. Until the matchless Lucian — himself a Syrian of Shemshat, or Samosata, and full of Syriac ideas and idioms — is no more printed or read, until Josephus — whose imitations of Demosthenes and Thucydides are mingled inseparably with his native Syriac constructions and word-usages — is shelved, and with him the Greek Christian fathers and the Byzantine historians, not to mention the older Greek Christian hymns, often borrowed from the Syriac, — until then, it is safe to say, the Syriac language will retain its hold upon its loving students.

The great office of the Syriac literature, however, was the transmission of the Bible, along with the choicest Greek and Latin classics, the Greek writers on philosophy and science, and the Greek Christian fathers, from the West to the East; and thus, in the later centuries, to pass on the light of the Occidentals to the Arabic-speaking peoples. Through this channel flowed most of the lore of the Greeks to all the nations of the East; including no mean portion of the later learning of the Egyptians. Translations of the Roman civil laws likewise carried over to all the Oriental Christians their systems of civil and ecclesiastical law, with the general doctrine of public and private rights. It is this great fact that makes the Syriac literature not only indispensable to the Biblical critic, but of the last importance to the Hellenist.

This point was much enlarged upon, showing the text-critical, lexical, grammatical, epigraphical and other importance of the Syriac literature to the Hellenist, especially in matters which the ordinary Hellenist little suspects. Not the least important is the testimony to the pronunciation of Greek words and letters, to say nothing of the adoption of multitudes of Greek words into Syriac, made while both tongues were living in the same mouth, and continuing through the whole period from Ptolemaic times downward.

The Syrian scribes are said to have copied the Greek even in the arrangement of their writing materials and their book-making. It is further certainly true that notwithstanding the differences existing between the two tongues, the Syriac grammarians, synonym-compilers, and perhaps lexicographers, for many centuries followed the pattern of the Greek authors in the same lines; often actually translating into Syriac long passages from a Greek grammarian or lexicographer — since the linguistic facts were the same in both, or at least, susceptible of uttering nearly the same cries under the torture of dogmatic grammarians. . . .

How many Greek scholars are aware that James of Edessa in the 8th century substituted the Greek vowels for the native vowel points in the Syriac writing, and thus preserved, in their transmission to this day, the common Greek pronunciation that had ruled for many ages before that of James? My own experience is that this fact, notorious among even the tirots in Syriac, is received with utter incredulity by most Hellenists, who find it a hard saying because it discloses facts that contradict their phonetic theories.

Yet — not to lay stress upon that — when a Greek author, extant in the original

in but one or two faulty MSS., is extant abundantly in Syriac translation (and this is by no means a rare phenomenon), it were a shame to neglect the latter as a source either of text-criticism or commentary. Nor is such neglect the habit of that broader class of scholars, the text-critics of the New Testament, whose science, like astronomy among the metaphysico-natural sciences, is among book-sciences the very aristocrat, making the most imperative and exhaustive demands upon every branch of human knowledge, and acting as the sole stimulus to force many a branch to its highest eminence. Nor is such neglect suffered by the best editors of the text of Aristotle and sundry other Greek classics and the Greek Christian fathers, any more than it will be neglected in other branches of Greek scholarship when Hellenists generally shall know how much they have to gain from the Syrian scribes. Not to mention the Syriac translations of the Iliad and Odyssey, in bulk now lost, but of which scraps are floating round in the extant literature, the Greek works on linguistic science, on philosophy, on natural science and medicine, are largely extant in Syriac, contributing an immense amount to Greek technical and general scholarship in matters which are scarcely to be restored from Greek remains alone. . . . Josephus, whose entrancing narrative of the Jewish wars presents the most familiar specimen of an outside view of Roman history, is an author whose lexicography (even) has never been respectably worked up by our master Hellenists; and it never can be done without some knowledge of and sympathy with his native idiom.

This broad stream in the extant Syriac literature, which carried the wisdom of the Greeks over to the Euphrates, and with it a number of fragments of Latin historians whose originals have been lost, is in itself enough to repay special exploration; and any Hellenist who will try it will find himself richly rewarded, though he will not now be everywhere a pioneer.

This field of work was further recommended because of the antiquity of the Syriac documents concerned, generally far superior to that of the original Greek MSS., by the abundance of desirable and refreshing results sure to be obtained by the modest investigator, by the good sense and high-toned brotherhood of the scholars of various nationalities engaged in such labor, and the honorable distinction already attained by the pioneers in the service.

In a fragment of the early Roman historian Diocles, extant now in Syriac only, is preserved the pretty story of Hercules on the sea-shore of Tyre; how he saw a shepherd's dog eat the shell-fish called *conchylium*, and stain his mouth with the purple blood; how he told the shepherd, who wiped the dog's mouth with wool, and of the wool made a wreath, and put it on his head. And when the sun shone upon it Hercules saw the wreath, that it was very radiant, and he was astonished at its beauty, and he took the wreath and wore it. Thus he discovered the art of the Tyrian purple, and reserved it for the Tyrian kings, his worshippers. And this Hercules taught the dyeing of all beautiful colors, and showed and taught men how pearls go up from the sea. The Hellenist who covets the reputation of such a Hercules need not break many shells on the shore of this Syrian flood before he will learn how beautiful hues and attractive pearls will come up from the sea to adorn his already matchless Grecian fabrics.

Though to Occidentals the Syriac translations of the Bible fill the largest horizon in that literature, the notice of them was necessarily brief, although the Syriac

MSS., as a class, are the oldest Biblical MSS. extant, and their value and importance of the highest. The Peshitto Old Testament, whose genesis and age are still a problem, appears, on the whole, to be the oldest of the Targums, and, as a translation, second in antiquity only to the Septuagint. It would seem to have been a Jewish work, with later Christian emendations. . . . The origin of the Peshitto New Testament rests in almost equal obscurity, though that it is a revision of an older version seems now beyond question, notwithstanding the crazy dreams of at least one Continental scholar, and the obstinate declarations of some hide-bound English unclubbables. The Old and the New Peshitto Testaments are two very different things: the Old, a mixture of targumic exposition and translation; the New an elegant, sweet, and flowing translation scarcely equalled in literary merit or fidelity; the English and German being its only rivals. Invaluable as it is to textual critics, it is still more so to interpreters.

The Philoxenian and its revision, the Harclensian, and the Hexaplar, were briefly touched upon, with a note of their immense value in textual criticism, along with the Karkaphensian, which a series of MSS. show to have been either a collection of Peshitto and Harclensian Bibles vocalized by scholars of the monastery of Karkaphta, or else a collection of ("Massoretic") MSS. recording the vocalization in disputed cases, or else of both classes together. The MSS. were briefly remarked upon, along with the Nestorian Bible of the American missionaries at Oroomia, which is the great philological authority in its line for all Syriac scholars.

The native literature was treated of in a manner too varied and (necessarily) cursory to be summarized briefly. The fact that the literature still exists mostly in manuscript only was dwelt upon, as an incentive to the diligence of editors, and an excellent opportunity for the descendants of Maecenas. Fortunately the cataloguing of the library treasures of this literature has been done mainly by men of the most able and enlightened character; the resulting works, bibliographical in the most generous sense, being such as few other literatures can boast, and likewise the delight and reliance of students in other branches than Syriac. Moreover, ever since the language began to be studied in the West, there has been a knot of competent scholars gathered near all the chief MSS. collections, whose generosity in furnishing transcriptions or collations, in making and securing loans of valuable documents, has been of the most lovely and praiseworthy sort. The brotherhood of Syriac scholars has been almost perfect; from the beginning scarcely impeded even by sectarian prejudice or religious bigotry—of which striking examples were given.

The romance of the vicissitudes of the MSS. was touched upon, especially the history of the library of the monastery of St. Mary Deipara, in the Nitrian desert, now in the British Museum—the story of which, with that of the exciting discoveries which followed its arrival in England, may be read in Wright's introduction to the "Homilies of Aphraates the Persian," in Cureton's famous article in the *Quarterly Review* for December, 1845, or in the preface to his "Festal Letters of Athanasius," and in Wright's "Catalogue of the Syriac MSS." in the British Museum. The stores in MSS. of the literature, and those which might yet be gleaned from the Tûr Abdîn, the Nestorian mountains, were spoken of, with some remark upon the hindrances which delay or prevent publication of MS. texts, caused mainly through charlatanism in other branches. The autochthonic Syriac

literature was next dwelt upon, with numerous examples from the various Syriac masters from Ephraim down to Bar Hebraeus, — from the early commentaries, hymns and homilies, to the chronicles of the crusades, among which the “*Dies Irae*” of the Nestorians was made the subject of especial remark, — as were likewise John of Ephesus, Joshua the Stylite, and others of scarcely less moment, sources of which Gibbon on the one hand and Neander on the other would have been only too glad to have availed themselves. In their place came mention of the eloquent epistolary writers, and of the romances, whose plots clustered about events in the time of Constantine and Julian, which certain Arab historians have actually taken and used as sober history.

In the whole, the range was wide; and the purpose chiefly to show the place and the setting of the Syriac remains in the world's literature, abandoning the idea of an outline sketch of even a branch of the extant literature. Until Hellenists generally know how much they have to gain in all directions from the Syriac remains, until the lovers of hymnology and a sound moral literature know both how much they owe to the Syrians and how much they might glean therefrom, until historians both secular and ecclesiastical discover how much material they have overlooked, or underrated, or passed oblivious by, — it is probable that the majority of the learned in other branches will continue to look upon the Syriac merely as a handmaid to the Biblical student, the palaeographer or the archaeologist; as a far off thing of little use or influence, — instead of, as it is, a rich repository of truth — linguistic, literary, historical and philosophic, not to say scientific — that shall make men intellectually free. Were it only that one might read the chronicles of Abulfaraj, or, to call him by his other name, John bar Ebraya Gregory, primate of the East, the man whose wonderful abilities and attainments threw up the last grand blaze of the expiring candle of Syriac literature, the elegant writer of the Arabic as well as the Syriac tongue, the poet, physician, historian, philosopher and divine, who would have been an ornament to any age no less than the wonder of his own troubled period, at whose grave the Nestorian patriarch, his rival, with a train of Greeks and Armenians forgot their disputes and mingled their tears over the bier of an enemy, — were it only to read the chronicles alone, out of the voluminous and varied works of this versatile wonder, the trouble of acquiring the Syriac language would be well repaid.

But those of us who can remember when the study of Syriac in this country was a most solitary and sporadic thing, when Murdock's translation of the Peshitto New Testament was looked upon as a superfluous bit of wasteful scholarly amusement, when it was next to impossible to get a Syriac word set up at any printing house in the country, and when generally the Syriac scholar was pitied or scorned as having lost all sense of practical affairs, if not as a barterer of his brains for outlandish rubbish, — we who remember all this, and reflect that now one may be guilty of editing a Syriac text in America without being judged a candidate for a public asylum, and can even have it printed in Syriac type in this country; that it is now scarcely harder for a Syriac scholar to gain the ear of a Hellenist than for a Hellenist to gain the ear of a scientific student who sees no good in the study of Greek — we, who thus remember and see, take courage, and look with hope for the time when a work like that of Justin Perkins in the East shall have its counterpart in his home in the West; when the treasures of this literature shall

take on the permanence of print under conscientious editorship, and that which is available therefor shall find its way down through translations into the channels of common diffusion; when the stores now mouldering in their ancient repositories shall be brought at length to light, and — since every effort in these directions spreads the English tongue in the East — when a new life shall arise in those regions by the spread of the Western languages; and when, finally, a vigorous band of American scholars shall, by their very weight, impetus and vitality, put an eternal quietus on the wretched *cui bono* interrogatory of ignorance and prejudice.

To such vigorous scholars, self-denying champions in mental and moral warfare, though oftener to the martyr or religious hero, the Syrians gave the borrowed name of "athletes," using the term ever in its highest and noblest sense. To the day when a generation of such athletes shall arise in our universities for power and progress we look forward with earnest desire and hope.

At the close of the address, at 9.30 P. M., the Association adjourned to 9.30 A. M., Wednesday.

AMHERST, MASS., Wednesday, July 11, 1888.

MORNING SESSION.

The Association was called to order at 10 A. M., by Professor I. H. Hall, the President.

The Association was invited to attend a reception, given in its honor, at the Chapter-house of the Psi Upsilon Fraternity, by Mr. and Mrs. Elwell, on Thursday evening, July 12.

The invitation was accepted with thanks.

The reading of communications was then resumed.

4. Cure Inscriptions from Epidaurus,<sup>1</sup> by James R. Wheeler, Ph. D., of Cambridge, Mass.

These inscriptions were considered as illustrating a phase of Hellenic civilization and as exemplifying the forms of Aesculapian Worship. The larger part of the cures themselves were translated and compared with the *locus classicus* on *incubation* from the Plutus of Aristophanes. The truth of the poet's description is borne out even into details by the inscriptions. Nos. 5, 9, 17 among the cures recorded in the first inscription stand in especially close relation to the scene from the Plutus. Especially noteworthy is the cure of Aristagora of Troezen in the second inscription, since a similar cure is recorded in a fragment of the historian Hippys of Rhegium (Aelian H. A. IX. 33). Cf. Kavvadias in the *Ἐφημερίς* and Wilamowitz-Moellendorff, *Hermes* XIX. p. 45, who take different views of the relation between the fragment and the inscription. Data are insufficient for a certain conclusion on this point.

Remarks were made by Dr. H. W. Smyth.

<sup>1</sup> *Ἐφημερίς ἀρχαιολογική*, 1883, pp. 211 ff.; 1885, pp. 2 ff. Cf. Pausanias, ii. 27. 3.

5. English Pronunciation, How Learned, by Professor Francis A. March, of Lafayette College, Easton, Pa.

Our pronouncing dictionaries give the full, distinct sounds of English words as uttered by trained orators speaking them with emphasis. In American schools this pronunciation is carefully taught, and it constitutes the primary concept of the word. In speaking we wish to sound this concept. But the law of least effort works, and in conversation especially we do not use energy enough to put the organs of speech through the proper movements, or send up volume of voice sufficient to bring out the resonance of the vowel chambers. The same letter in different words, the same word in different relations to accent, emphasis, and feeling, varies freely by shades of sound so delicate that no notation can give them. The speech is, as J. Grimm says, *nicht einmal lehrbaren, nur lernbaren*.

It has been common to teach foreigners the standard pronunciation, and let them catch the conversational weakenings. But lately it has been proposed to teach conversational pronunciation as primary English. The sentence is taken as a unit, and sentences are caught by imitation of their colloquial utterance in London. It is denied that there is any such speech as the standard speech of the dictionaries.

In answer to this it was said that the standard speech exists in the concepts of educated persons, and is embodied in literature, in the rhythms and rhymes of the great poets. With such persons the variations from the standard sounds are weakenings; the concept is present, the organs move. An attentive listener close before them can distinguish each letter. They are easily distinguished from illiterates who leave their organs in the neutral position, and positively make the neutral vowel of *but* or *burr* for any unaccented vowel, and make no movement to articulate many consonants.

Colloquial pronunciation is not fixed for particular sentences, much less for literature. Contractions, weakenings, are used or not according to the feeling of the moment, the earnestness or levity of the speaker, the connection suggesting distinctness or pleasant rhythm, the persons addressed, and other causes.

The colloquial speech of different regions is different. Untrained popular orators from England, whose oratory is only a loud utterance of their colloquial articulation, are not easily understood by American audiences, but when scholars do us the honor of addressing the Philological Association, nobody notices their pronunciation as peculiar. A Frenchman or German who was grounded first in the London colloquial, and had no guiding concepts of the standard pronunciation, would be thereby marked in America as a foreigner, and an illiterate one.

Remarks were made upon the subject of the paper by Thomas Wentworth Higginson, Esq., and Professor W. A. Merrill.

6. Goethe's Homeric Studies, by George M. Richardson, Ph. D., of Harvard University, Cambridge, Mass.

Though Goethe's "Homeric Studies" cut a very modest figure beside those of Aristarchus, it is not without interest to inquire, how much study the last



world-poet bestowed on the first, and what he gained from studying him. There are two points of contact between Goethe and Homer, both, naturally, on the aesthetic side. The first concerns itself with the direct influence of the Greek on the German poet, an influence dating from Goethe's intercourse with Herder in Strassburg, in 1770. Through the association with this remarkable man came the momentous change which completely overthrew Goethe's previous views of literary art, and in producing this change Homer, with Shakespeare, was the factor of most importance. From Herder, Goethe first learned what was to be the counter-sign of the age: "Return to Nature." This doctrine, preached on its political side by Rousseau, Herder applied to literature. The watchword was, as Vilmar says, that a return must be made to an original, simple, unartificial poetry of the people; that in Shakespeare was to be revered a great, but in Homer the greatest, of models. Hampered no longer by the "Three Unities," or any other hard and fast formula, was the poet to sing, but obeying only the natural, creative impulse from within, regardless of all else. To Homer, it is not too much to say, Goethe largely owed his literary regeneration, a fact surely worthy the notice of classical philologists. And henceforward a devotion to Homer accompanied him through life.

In 1781 Voss' translation of the *Odyssey* appeared, twelve years later a revised version and the *Iliad*. Voss' work won, on the whole, Goethe's approval, and during the year 1794 he read selections from Voss' *Iliad* on certain evenings to a circle of literary friends. After the reading came a discussion of the merits of the version as compared with previous ones, and critical observations were made on particular points.

Amid this active study of Homer on Goethe's part there appeared in the following year, 1795, Wolf's *Prolegomena ad Homerum*, a work that produced not merely among scholars, but through the literary circles of all Germany, a sensation never equalled before or since. Goethe, in obedience to the wishes of Wilhelm von Humboldt, an intimate friend of Wolf, gave careful study to the *Prolegomena*, but at first his feeling as a poet prevailed over his understanding. It seemed to him a blasphemous undertaking to destroy the identity of the one great Homer, who had been a beacon to him for more than twenty years. But gradually the critical spirit and method of the work began to win him over, for he was ever open to conviction and an admirer by nature of a vigorously logical treatment of any subject.

In a letter to Wolf, of Dec. 26th, 1796 (No. 2 in Bernay's "Goethe's Briefe an Friedrich August Wolf"), he confesses how great the influence of the *Prolegomena* has been on him, and how much he owes to the conviction impressed on him by Wolf's investigations. For these investigations, destructive as they might seem as regards Homer, had had on the poet a most positive influence, and directly inspired him to the production of a new work. And this brings us to the second point of connection between Goethe and Homer, for here Goethe's literary development is indissolubly bound up with the "Homeric Question." How, his own words will best explain: "Perhaps," he says, "I may soon send you with more courage the announcement of an epic poem, in which I do not conceal how much I owe to the conviction you have so firmly impressed on me. For a long time since I was desirous of trying my hand in this direction, but the lofty idea

of the unity and the indivisibility of the writing of Homer frightened me from the attempt. Now, however, that you have shown these glorious works to belong to a family of singers (Homerids), the attempt in a more numerous company is less daring, and we may follow the way Voss has so beautifully pointed out in his 'Luise.' As I am not able to decide on the merits of your book theoretically, I only hope you may not be dissatisfied with this practical approval. For the active man wishes not merely to convince, but to influence, and this pleasure you experience in your pupils every day." By the "announcement of an epic poem" is meant the elegy "Hermann und Dorothea," which was intended to serve as an introduction to the epic of the same name. In it occurs the famous passage in which Goethe proclaims to the world his debt to Wolf: "Erst die Gesundheit des Mannes, der endlich von Namen Homeros," etc. Thus by a curious process the epic "Hermann und Dorothea" presents itself, to use Bernay's expression, as a happy and wonderful fruit of philological criticism. It illustrates how all the great lights of the golden days of German literature, poets and scholars alike, worked together, and were mutually helpful.

But Goethe was a poet and not a critic, after all, and in spite of his conversion here openly proclaimed, he again reverted to the view of the one Homer. Again he became a "Wolfianer," but he finally returned to the "Unitarian" fold. With following out his different moods on Homer and the Homeric Question we need not concern ourselves here. Suffice it to have shown that his devotion to Homer was serious and long continued, and that it is not a mere phrase to speak of "Goethe's Homeric Studies."

#### 7. Volapük, and the Law of Least Effort, by Professor Francis A. March, of Lafayette College, Easton, Pa.

The case endings, personal endings, and other relational signs are in Volapük vowels or syllables. Each syllable is easy to pronounce, if the vowels are familiar; but the words are long, and therefore demand much time and effort to pronounce. If Volapük should become a spoken language, the law of least effort would rapidly draw the sounds together according to phonetic laws, and destroy the uniform relation between sound and sense, which is one of its principal claims to excellence.

The objections against languages which are synthetic and compound freely, lie against Volapük. The mind is entangled in the meanings of the parts of the words, and kept from simple scrutiny of objects. Volapük does not attempt scientific connotation in its newly formed words, but repeats, for the most part, the old haphazard etymological descriptives.

#### 8. Theories of English Verse, by the Rev. James Challis Parsons, of the Prospect Hill School, Greenfield, Mass.

The theories we propose to consider relate wholly to the *rhythm* of English verse. We are to disregard, in this discussion, the varied and important effects of tone-color, and confine our attention to that *regularity of movement* which distinguishes verse from prose.

Two theories are before us. The first and most commonly prevalent regards *accent* as the basis of English rhythm; the second, occasionally advocated, holds that our rhythm is based upon the *length* of syllables.

The latter theory, which opposes the common judgment, has within a few years been set forth with an attempt at scientific demonstration by the late Mr. Sidney Lanier. His claim is that in reading verse our speech moves along by the same law as in music, as far as the rhythm is concerned; that is, it is not only divided into measures occupying equal times, but also all the syllables within the measures have exact time-ratios with each other. He gives copious illustrations of verse thus marked with musical notation.

The obvious objection to this theory is, that while verse may be thus marked and read with a certain effect, it is not the natural and normal way of reading. "In speech," says Mr. A. J. Ellis,<sup>1</sup> "length is so unappreciable that any attempt to prolong a phrase for a measurable duration destroys the speaking and introduces the singing character."

The only argument offered by Mr. Lanier in support of this theory is the assertion that all English syllables, in prose or verse, have the exact ratio to each other expressed by the numbers 1 to 2, 2 to 3, 3 to 4, etc.

This statement seems incredible. The relative length of syllables must depend upon the number of their phonetic elements and their greater or less difficulty of utterance. Of course, the absolute time taken may be arbitrarily adjusted, but at a given rate of utterance the relative time must depend upon the conditions above stated. Now in English we have eight vowels and four diphthongs, each of which may constitute a syllable, and with these may be combined from one to seven of twenty consonantal sounds, differing not only singly in difficulty of utterance, but also in the combinations which they may form. The ratios, therefore, cannot be so simple as is claimed.

In the examples given by Mr. Lanier, in which he contends that his method of marking expresses the instinct of the ordinary ear, it seems plain that it is only the division into groups by the natural accent which thus appeals to the ear, and not the arbitrary allotment of time which he gives to the syllables within the groups.

This theory of quantity in English verse disregards the differentiation which has taken place between music and poetry since the classic age. At first, rhythmic language in poetry had not yet separated itself from the rude accompaniment of song and dance. Music was capable of little more variation than was sufficient to mark the rhythms of verse. But gradually pure tone and articulate speech began to differentiate into their separate functions. Pure tone—in music—has gone on attaining to an elaboration of expression which gives it power to utter all the indefinable emotions of humanity. Articulate speech, on the other hand, has reserved to itself the expression of rational and definite thought, with only so much of emotion or imagination as can be associated with definite thought. Music, with its abnormal prolongations and variations of tone, is more and more devoted purely to emotion and sentiment. Poetry, as the vehicle of imagination or emotional *thought*, restricts itself more and more to the limits of ordinary articulate speech.

<sup>1</sup> *Trans. Phil. Soc.*, London, 1873-4, p. 121.

In prose, we have this ordinary speech in its unrhythmical form. In poetry, the heightened emotion instinctively expresses itself in moods of alternate exaltation and depression: the rhythm of feeling clothing itself in rhythm of form.

A true theory of English rhythm, then, would seem to be as follows: Rhythm, in language, is the recurrence of similar phenomena of sound at regular intervals of time. These intervals are practically equal. Now, whatever the phenomena may be which occur with regularity, the basis or material which is marked off is time. Quantity, thus far, is the basis of all prosody, — namely, in the equality of the intervals.

But when we come to consider the phenomena which mark off the intervals, we find those peculiarities of age and race to which reference has been made. Each age or race will instinctively employ such phenomenon to mark the rhythm as is most noticeable in the character of the vernacular. In the Germanic languages, to which our own belongs, the most noticeable feature of common speech is the accent. "The English language," says Hodgson, "plants its foot firmly down on a stressed syllable, and leaves the other syllables to shift for themselves." This tendency, with all its rude force, is seen in the Anglo-Saxon. Accent, heightened by alliteration, rules with rough energy with little regard to the syllables which intervene. In modern English the rhythm has become moulded into greater symmetry of movement, but is still characterized by a peculiar freedom and vigor. Its chief charm, as distinguished from the ancient, is that *it is not hampered by close attention to the relative length of the syllables of which it is composed*. It differs from the Greek not only in the indeterminate character of its intermediate syllables, but also in the prevalence of preliminary or final flourishes before or after the strictly metrical portion of the line of verse.

But with all the freedom of English rhythm, it still has its law of definite measure. This follows from the nature of accent. The office of accent is to fix attention upon the significant syllables. But the other syllables cannot be wholly neglected as modifiers of the meaning. They must receive some attention of speaker and hearer. Thus the number of such unaccented syllables which can go with the accented as modifiers is limited. Practically, not more than two such modifiers can be carried easily and clearly by any accented syllable. They may go before it (proclitics), as *serenâde*; or after it (enclitics), as *ártlessly*. In this way a unit of rhythm is constituted. This unit may be an accented rhythm with one unaccented syllable before or after it, or it may be an accented syllable with two unaccented before it or after it. In the former, we have double movement; in the latter, triple movement. We have thus four normal units of rhythm.

There is no good reason why these should not retain the classical names of feet, — namely, iambus and trochee, anapaest and dactyl. But there are, besides these, some varieties. As in marking time with the feet, in marching step, we may occasionally give equal ictus on both the right foot and the left during one measure, we may in verse throw equal stress upon each of two syllables in a foot, and thus produce the spondee. In like manner we may remit the usual ictus during one measure, — the rhythm being sufficiently carried on in the mind, — and thus obtain the pyrrhic.

In triple movement we find also the amphibrach and amphimacer in some of our best poets. Even a choriambus has its place without violating the primary

law of accent, as before stated. As to the kinds of rhythm most acceptable to the genius of our language, we have the judgment of Swinburne, that "in English all variations and combinations of anapaestic, iambic, or trochaic metre are as natural and pliable as all dactylic and spondaic forms of verse are unnatural and abhorrent."

Remarks were made upon the paper by Professors T. D. Goodell, and F. A. March.

Professor Goodell said : —

Lanier's opponents are entirely successful in controverting a thesis which neither Lanier nor any follower of his has ever maintained. Thus Whitney (Proceedings of this Assoc., 1885, p. vii. f.) : "Hence, measure being postulated as a common fundamental element, the method of its establishment in Greek and English respectively has all the difference ever claimed for it . . . and Lanier's attempt to explain away this difference is a failure." So in the paper just read Lanier is said to hold that "our rhythm is based on the *length* of syllables" — *i.e.*, inherent and unchanging or but slightly changing length, as in Greek. This is distinct misinterpretation, and betrays superficial reading. See, *e.g.*, Science of Eng. Verse, pp. 68 f. and 78, second paragraph, where Lanier makes it very plain that he holds no such doctrine. What Lanier and his adherents describe is not primarily the "method of establishment" of measure, but the *measure itself after it is established*. And here we are nearer agreement than Lanier's opponents imagine. For it is now generally admitted, as in the paper just read, that our verse is at least in so far quantitative, that practically equal intervals of time are marked off by the recurring ictuses. So far we all agree. Our difference begins at the next step. Lanier and his followers hear in ordinary unforced reading, and mark in their notation, not only this equality of feet, but also definite time-relations between the separate syllables of each foot — just such time-relations as give to music its varying character as in double or triple time. To disregard these relations between the individual syllables and mark merely the ictuses is like saying that in music, while the bars are equal, the relative length of the individual notes in each bar is incapable of measurement by the ear, and is wholly indifferent, provided only the bars be equal. But our opponents say: We do not hear, our ears cannot measure, any definite time-relations between the individual syllables of the foot; therefore such definite relations do not exist, and the distinction which you maintain between verse in double and verse in triple time is imaginary. This is a *non sequitur*. Many people cannot detect the like distinctions in music; yet they exist. For those whose consciousness of rhythm and ability to record it when heard have never been developed, either by musical study or by training in *genuinely quantitative* reading of classic verse, some mechanical contrivance for presenting the rhythm of speech to the eye would be a help; those whose consciousness of rhythm has been developed in either of the ways mentioned do not ask for such demonstration, but are convinced by the evidence of the ear. But the fundamental character of the rhythm of such poems as Lamb's "Old Familiar Faces," Browning's Cavalier's song, "Give a Rouse," and many others which we describe as in double time and which all feel to be in some way peculiar, is utterly

incapable of explanation or rational description by any method which disregards the relative length of the syllables. Let some opponent of Lanier try his hand in describing the rhythm of one of them in detail.

At 1 P. M. the Association adjourned, to meet at 2.30 P. M.

AMHERST, MASS., Wednesday, July 11, 1888.

AFTERNOON SESSION.

The Association was called to order at 2.45 P. M. by Professor Thomas D. Seymour, Vice-President.

9. A Consideration of the Method Employed in Lighting the Vestal Fire,<sup>1</sup> by Morris H. Morgan, Ph. D., of Harvard University, Cambridge, Mass.

The Vestal fire was freshly kindled every year on the first of March (Ov. F. 3. 135 sqq., Macr. S. 1. 12. 6). The writers have left us no information about the method employed. As a pure flame was wanted, it could be obtained from no other fire, but must have been got in one of the four ways known to the ancients, viz.: 1) Rubbing together of wood. 2) Boring of one piece of wood by another. 3) Friction of stones. 4) From the sun's rays. The method was probably the same as that employed when the fire was accidentally extinguished. On this point we have the testimony in Festus (s. vv. Ignis Vestae), who says it was that of boring. We should naturally expect that all the rites connected with the Vestal worship would be of the most archaic character, and this statement in Festus is therefore credible. On the other hand, the method described in Plutarch's Life of Numa, chapter 9, is in itself incredible, because the lighting of fire from the sun's rays was comparatively a modern invention. Further, this passage is full of mistakes in history, so that it may be deemed from ἐὰν δὲ ὑπὸ τύχης through τῆς αὐγῆς λαβούσης a pure interpolation. It may be, also, that the words refer to Greece and not to Rome at all. A third passage in Julian (Oration on the Sun, p. 155 A) is deserving of no greater confidence. It probably refers to the Vestal fire in Byzantium.

The discussion of Mr. Parsons's paper on Theories of English Verse was continued by Professors March and T. R. Price, and by Mr. Parsons.

Professor Price said : —

Exact observation, made with scientific instruments of precision, *e.g.* phonometer, on the sounds of English syllables, has entirely destroyed the belief, and

<sup>1</sup> A full discussion of the passages cited in this paper is found in Dr. Morgan's article on ancient methods of lighting fire, in the *Harvard Classical Studies*, Vol. I.

the possibility of belief, in any exact ratio among the quantities of English syllables as used in verse.

In all real poetry, as distinguished from mere mechanical verse, there is a tendency to make the stressed syllables coincide with vowel length, and to keep unstressed syllables short: this is the ideal of English verse, never, perhaps, completely attained, but always to be aimed at: in proportion as this ideal is attained, there comes to be in English poetry something of a quantitative balance in the movement of stressed and unstressed syllables.

10. Peculiarities of Affix in Latin and Greek, by Charles S. Halsey, Principal of the Union Classical Institute, Schenectady, N. Y.

In Greek the following peculiarity is found: Certain prepositions, when used in composition, and also certain inseparable prefixes, have in one combination a meaning directly opposite to that which they have in another combination. More precisely, it may be said that the same prefix is found to be negative in one case and intensive in another. It is to be regretted that this feature has not been specially noted or explained in the lexicons or grammars, for, whether from a theoretical or practical point of view, it has great interest and consequence. The object of the present paper is to enumerate the forms which show opposite meanings, and to propose a solution for the problem of their apparent contradiction.

These prepositions and prefixes are, in Latin, *ab, de, ex, per, pro, dis-, re-, vè-*; in Greek, ἀπό, διά, ἐξ.

The following examples will illustrate for the Latin:—

*Ab.* Negative: *similis*, like, *absimilis*, not like, unlike; *norma*, a rule, *abnormis*, without rule, abnormal; *jungo*, to yoke, to join, *abjungo*, to unyoke, to separate. Intensive: *utor*, to use, *abutor*, to use completely or to the end, to use thoroughly.

*De.* Negative: *dēcet*, it is becoming or proper, *dedēcet*, it is unbecoming or improper; *habeo*, to have, *dehabeo*, not to have, to lack; *mens*, mind, *demens*, out of one's mind or senses; *disco*, to learn, *dedisco*, to unlearn. Intensive: *fātigo*, to weary, *defātigo*, to weary completely; *labōro*, to work, *delabōro*, to work hard, to overwork; *āmo*, to love, *deāmo*, to be desperately in love with, to love dearly.

*Ex.* Negative: *norma*, a rule, *enormis*, out of rule, irregular, enormous; *onēro*, to load, *exonēro*, to unload; *lingua*, the tongue, *elinguis*, without the tongue. Intensive: *dūrus*, hard, *edūrus*, very hard; *fērus*, wild, fierce, *effērus*, very wild, excessively wild; *disco*, to learn, *edisco*, to learn thoroughly or completely, to learn by heart.

*Per.* Negative: *fīdes*, faith, *perfidus*, faithless. Intensive: *disco*, to learn, *perdisco*, to learn thoroughly or completely.

*Pro.* Negative: *festus*, of or belonging to holidays, festal, *profestus*, not kept as a holiday, non-festal. Intensive: *gnārus*, skilful, *prognārīter*, very skilfully; *lugo*, to mourn, *prolugeo*, to mourn greatly.

*Dis-*. Negative: *cingo*, to gird, *discingo*, to ungird; *similis*, like, *dissimilis*, unlike; *facilis*, easy, *difficilis*, difficult. Intensive: *pereo*, to be lost, to go to ruin, *dispereo*, to go completely to ruin.

*Re-*. Negative: *lēgo*, to cover, *retēgo*, to uncover; *arguo*, to prove, *redarguo*, to disprove; *prōbo*, to approve, *reprōbo*, to disapprove. Intensive: *clāmo*, to cry

out, *reclāmo*, to cry out loudly against; *undo*, to rise in waves or surges, *redundo*, to overflow, to flow forth in excess.

*Ve-*. Negative: *sānus*, sound in body, sound in mind, *vesānus*, not of sound mind, insane; *grandis*, large, *vegrandis*, not very large, small; *cor*, the heart, mind, *vecors*, destitute of reason, senseless. Intensive: *pallidus*, pale, *vepallidus*, very pale.

Examples in Greek :

*Ἀπό-*. Negative: *καλύπτω*, to cover, *ἀποκαλύπτω*, to uncover; *αὐδάω*, to speak, to say, *ἀπαυδάω*, (to say "no" =) to refuse, (not to say =) to become speechless; *τιμή*, honor, *ἀπότιμος*, put away from honor, dishonored. Intensive: *δακρύω*, to weep, *ἀποδακρύω*, to weep much.

*Διά-*. Negative: *ζεύγνυμι*, to join, *διαζεύγνυμι*, to be disjoined. Intensive: *πονέω*, to work, to toil, *διαπονέω*, to work hard or thoroughly, to toil constantly; *γαληνίζω*, to calm, to still, *διαγαληνίζω*, to make quite calm.

*Ἐξ-*. Negative: *θῦμός*, soul, spirit, mind, *ἐκθῦμος*, out of one's mind, senseless; *δίκη*, right, law, *ἔκδικος*, without law, lawless. Intensive: *πέρθω*, to waste, to destroy, *ἐκπέρθω*, to destroy utterly; *ὀπλίζω*, to make or get ready, to arm, *ἐξοπλίζω*, to arm completely.

For nearly all these cases of apparent contradiction one explanation may be given: most of these prefixes denote, either originally or by natural and easy transfer, the idea of separation. Separation, of course, can vary in degree, and when taken in the highest degree, or completely, it is equivalent to negation. For example, the thing most widely separated from the quality "good" is the absolute negation of good. Thus we may naturally account for the first or negative meaning.

To account for the second or intensive meaning we must observe that the mind naturally seeks a simple form of expression. When in language a term conveys a double or complex meaning there are really two meanings, and according as inclination or practical need may demand the mind drops one meaning and retains the other. Now, when as above stated the idea of separation in the highest degree or completely is in the mind there are really two ideas, one that of separation, the other that of degree, expressed by "completely." Sometimes one of these ideas may become altogether the more prominent, and the other may even disappear, the single rather than the complex idea being more natural or more desirable. Whenever the idea of separation has thus disappeared, there remains only the intensive meaning, expressed by "completely," "exceedingly," "very."

Illustrations of this principle may be found in our own language. From the word *out* we have the comparative *outer* or *utter* and a derivative adverb *utterly*. *Out* commonly implies separation. But the derivative *utterly* conveys no idea of separation; it has only the intensive force. Thus, *utterly vain* means completely vain. So the expression *out-and-out* denotes the same as *completely*.

In any case to which the preceding explanation does not clearly apply we may adopt the following: The idea of intensity is naturally developed from that of extent in space or time, of motion or the force that produces motion. For example, extent or motion throughout an object (compare the English *through*, *thorough*), from beginning to end, from bottom to top, from top to bottom, and also motion repeated. Motion or force in an opposite direction is naturally



associated with the idea of negation. The general explanation above given can be applied still more widely and in various languages.

11. On the Term "Contamination" used in reference to the Latin Comedy, by Professor Frederic D. Allen, of Harvard University, Cambridge, Mass.

The modern use of this word as a technical term referring to the structure of Plautine or Terentian plays is based wholly upon two passages in the prologs of Terence, *Andria* 16 and *Haut.* 17. The current theory about the meaning of *contaminare* in these passages was set on foot by Grauert in 1833, in a treatise "über das Contaminiren," etc. In order to explain the words *multas contaminasse Graecas dum facit paucas Latinas* (*Haut.* prol. 17), Grauert felt obliged to assume an unusual meaning of *contaminare*,—namely, 'stick together,' 'weld together,' a meaning which he supposed to be the original one. This view has passed into our dictionaries, and is generally held. It is, however, beset with the serious difficulty that there is no further trace in all Latin literature of such a use of *contamino*. Everywhere else it means simply 'defile,' 'pollute,' by unclean touch. This meaning can be maintained in the Terentian prologs if we understand the word to refer to the Greek originals, and not to the Latin plays. "Terence"—so ran the charge of his rival—"spoiled a dozen Greek plays in making six Latin ones." A Greek play out of which a single scene had been taken was 'spoiled' for subsequent use; Luscius and his compeers could no longer do it into Latin. This 'spoiling' Luscius characterizes by a drastic metaphor: the plays in question were 'soiled'; they had been handled by Terence and bore the marks of his fingers. The opposite of a *fabula contaminata* was a *fabula integra*, a fresh, untranslated Greek play (*Haut.* prol. 4); and the opposite of *contaminare* was *integram relinquere* (*Adelph.* prol. 10).

12. The Tripods of Hephaestus, by Professor Thomas D. Seymour, of Yale University, New Haven, Conn.

Thetis, on going to the home of Hephaestus in order to beg him to make a suit of armor for her son Achilles, finds the god making tripods:

ἰδρώοντα, ἐλίσσόμενον περὶ φύσας,  
σπεύδοντα· τρίποδας γὰρ ξείκοσι πάντας ἔτευχεν  
ἐστάμεναι περὶ τοῖχον ἐνσταθέος μεγάρου·  
χρύσσεια δὲ σφ' ὑπὸ κύκλῳ ἐκάστω πυθμένι θῆκεν,  
ὅφρα οἱ αὐτόματοι θέιον δυσάλαιτ' ἀγῶνα  
ἦδ' αἶτις πρὸς δῶμα νεοίατο, θαῦμα ἰδέσθαι. — Hom.  $\Sigma$  372-377.

What were these tripods? A tripod may be a three-foot measure, a three-legged animal, a three-legged kettle, a three-legged stand to place over the fire (a trivet), or a table ("in late Greek"), according to our lexicons. Our Homeric dictionaries do not give us much satisfaction with regard to this passage. Ebeling's *Lexicon Homericum* says: "*tripus, cortina*. . . . *Artificiosum tripodum*

genus Vulcanus pro supellectile fabricabatur." Seiler-Capelle and Autenrieth also intimate that the tripods in the passage before us were designed simply as ornaments for the room or as wine-mixers. But the gods did not need twenty *κητῆρες*, — nowhere else called *τρίποδες*. And if the tripods were simply for decoration, what was their shape? Were they *kettles*, and kettles on castors? Who ever saw kettles on wheels? The kettle was not so familiar to the Homeric Greek as to us. Plato calls attention to the fact that the old heroes did not take the trouble to carry kettles with them on their expeditions, but always roasted their meat. They boiled no vegetables in camp. The Homeric kettle seems to have been used solely in heating water for the bath. From this use, the tripod was not likely to be developed at once into an ornamental object of which the gods would want a score.

Commentators on Homer have overlooked a passage in Xenophon's *Anabasis*, vii. 3. 21. In Thrace, at the court of Seuthes, the old customs are retained: The guests sit around in a circle; tables are brought in for them, — tables which are once called *τρίποδες* and then *τράπεζαι*. Blümner has lately called attention to three-legged tables on works of art in connection with a passage in Athenaeus, 49 A f.

An examination of Homeric customs and of the use of *τρίπους* in the sense of table makes probable the view that Hephaestus, at the moment in question, was busily engaged in constructing small tables or stands which could be used in the hall of the gods at great feasts, — borrowed for the occasion, as a lady of to-day may borrow teaspoons or hire chairs.

Remarks were made by Professor F. D. Allen and Dr. Morgan, and in reply by Professor Seymour.

13. Date of the Episode of Cylon in Athenian History,<sup>1</sup> by Professor John H. Wright, of Harvard University, Cambridge, Mass.

The writer aimed to show that the date of the attempt of Cylon to make himself tyrant of Athens was nearer 640 B.C., when Cylon had won a victory in the *δίαυλος* at Olympia, than 612 B.C., the usually accepted date; in any case that it preceded the archonship of Draco. His arguments were drawn from the language of Herodotus (v. 71), Thucydides (i. 126), and the other sources; from considerations of the probable age at the time of the movement of Megacles, named in some of the authorities as prominent in the suppression of the movement, and from the date of Cylon's father-in-law, Theagenes, tyrant of Megara. It was claimed that the adoption of the earlier date lent unexpected coherence and significance to certain phenomena in early Athenian history, the episode thus being one of the important steps in the social and political development of Athens, and not an unrelated event.

On motion, the Chair appointed as a Committee to recommend time and place for the next Annual Meeting, Messrs. J. H. Hewitt, C. S. Halsey, S. Hart, and C. F. P. Bancroft.

At 5.50 P. M. the Association adjourned, and in the evening many members and their friends attended the reception given at the Chapter-house of the Psi Upsilon Fraternity, by Mr. and Mrs. Elwell.

AMHERST, MASS., Thursday, July 12, 1888.

MORNING SESSION.

Professor Seymour, Vice-President, called the Association to order at 9.30 A. M.

14. A New Word: *Arbútus*, by Professor Fisk P. Brewer, of Grinnell, Iowa.

*The Arbutus.*— Besides the Latin word arbutus (ar'bootoos), there is also an English word arbutus (arb'-yoo-tuss), which has the same meaning. It is the name of a shrub which grows ten or twelve feet high, has evergreen foliage, and bears scarlet berries. It is also called the ar'bute or strawberry-tree, and is known to botanists as the *Arbutus unedo*. It is cultivated as a garden ornament in England, and has been almost naturalized in Ireland. Its primitive home is on the north shores of the Mediterranean. The Latin poets Vergil and Horace speak of it, the latter as a shelter under which to stretch the limbs, *viridi membra sub arbuto Stratus*. The present writer remembers seeing it in Attica, and picking its berries while riding by on horseback. It is found also on the mountains north of Palestine, according to the letter of Dr. Geo. E. Post in the *New York Evangelist* of May 18, 1888. The plant is not found at all in America, and is rarely spoken of here except as one meets the name in reading Latin writers or descriptions of foreign lands. It has but little prominence in literature. It is accented in American schools and by American scholars just as by the English. And yet, curiously enough, our two great American dictionaries, Worcester in 1860 and Webster in 1864, while giving the usual definition of the word, accent it on the second syllable.

*The New Word.*— This identical mistake made by two eminent lexicographers was due to the influence of an unobserved growth in the language, a word not clearly recognized, a sort of undiscovered planet in the lexical system. The Trailing Arbútus, a very different plant from the European arbutus, receives subordinate notice by Worcester under the word Trailing and by Webster under Mayflower. Neither dictionary marks its peculiar accent. The plant the *Epigæa repens* is found only in America. Here only is its name heard in colloquial use, and to this continent its history belongs. It is an early flower, with blossoms of pinkish white that sometimes open in the neighborhood of yet unmelted snows.

According to tradition, it was the first flower that greeted the Pilgrims at Plymouth in 1621 after their first fearful winter. Whittier commemorates that welcome by "The first sweet smiles of May," and tells how

"the blossoms peer  
Above the brown leaves, dry and dead."  
"Oh! sacred flowers of faith and hope,  
As sweetly now as then,  
Ye bloom on many a birchen slope,  
In many a pine-dark glen."

*Botanical History.* — The plant was figured in Plukenet's *Almagestum* in 1696 (as Prof. D. C. Eaton of Yale College informs me). It was named as *Pyrolæ affinis*, related to the *Pyrola*. Gronovius in *Flora Virgin.* (1739) describes it in Latin as an *arbutus*, altho *planta est humillima nunquam a terra assurgens*. In calling it an *arbutus* he is not confounding one plant with another, but simply recognizing a structural resemblance which is not visible to an unscientific eye. Linnaeus gave it its generic name of *Epigæa* in 1751.

In 1806, Shcut in his *Flora Carolin.* speaks of it as *Trailing Arbutus*. Other botanists followed his example, as Amos Eaton, 1817; Deweg, 1829; Wood, 1846. None of these mark the accent. No doubt Shcut or the botanist, whoever it was, that first coined the compound name called it, and meant to have it called, trailing *arbutus*. This is not a matter of testimony, but of conjecture. At the present time, however, the pronunciation *arbutus* prevails among the common people from Maine to Carolina. No other usage is known, except among a few purists in these later years, and no other is recalled by witnesses whose memory goes back more than fifty years.

*A Conjecture.* — When was the accent altered, and by whom? In the absence of records, I offer the following conjecture: Before the name of trailing *arbutus* became a part of the spoken language it was used for a while merely as a book-word, copied from one author by another. Then the persons who first tried to pronounce it from books, not being familiar with the European *arbutus*, and knowing no other English word of like ending, were influenced by memories of the Latin Grammar to accent the novel name like the participles *acutus*, *minutus*, *solutus*, *tributus*.

*In American Literature.* — In recent American literature the trailing *arbutus* is often mentioned as a sweet harbinger of spring. The poets usually employ the simple form *arbutus*, and show by their verse that they have the same accent as the common people. All the examples I have of very recent years. In Longfellow I do not find the word, but he has *arbutus* in this sense with the accent on the second syllable. In his lines "To a Child," 1846, he tells how an Indian peasant made a discovery of silver, when he,

"In falling, clutched the frail *arbutus*,  
The fibres of whose shallow root,  
Uplifted from the soil, betrayed  
The silver veins beneath it laid."

The first line of this passage is cited in Murray's Dictionary, but erroneously, as an example of *arbutus*.

*Conclusion.* — The evidence, then, proves that *arbutus* or trailing *arbutus* is

the name of our American herald of spring. Its accent has the authority of general usage. There is no higher authority for the accent of the original Latin word itself. The two words differ from each other in sound no more than the pair *minute* and *minutæ*. The temporary confusion into which the dictionaries have fallen will be relieved by inserting in them such a section as this:

AR-BU'-TUS, *n.* The name of an American wild-flower, the *Epigæa repens*, prized as a harbinger of spring; called also trailing arbutus and Mayflower.

*P.S.*—There is evidence that the accent *arbútus* prevails in England also in speaking of the strawberry-tree. A correspondent from Street, Somerset, encloses, Jan. 10, 1889, a fresh-picked specimen with flower and ripe fruit on the same spray, and writes: "The *Arbutus* is common here. No one that I enquire of has heard the pronunciation *arbutus* by any one of any account."

Remarks were made upon the subject by Professors T. D. Seymour, F. D. Allen, and B. Perrin, and Messrs. W. I. Fletcher and M. H. Morgan.

15. Impersonal Verbs, by Julius Goebel, Ph. D., late of the Johns Hopkins University, Baltimore, Md.

The question concerning the origin and nature of the so-called impersonals interests alike the philosopher and the philologist: these expressions seem to present an exception to the law of logic, which requires each judgment to consist of two members, and to the syntactical rule that each sentence should consist of subject and predicate. The writer discussed the several theories upon the subject: (1) that of the defenders of the notion that a subject is contained in the impersonals (Ueberweg, Lotze, Prantl, Bergmann, and Wundt); (2) that of those who hold that there is no subject contained in the impersonals, some of whom go so far as to require a revision of the laws of logic concerning the nature of a judgment (Herbart, Trendelenburg, Miklosich, Marty, Heyse, Grimm, Benfey); (3) that of Paul and others, who hold an intermediate position, making a distinction between the psychological and the logical subjects of a sentence. The writer aimed to supplement Sigwart's discussion, made from the point of view of logic, by considerations drawn from linguistics, and maintained that all impersonal constructions involve the same subject which meets all cases, though not expressed. Many illustrations, drawn especially from the German, were presented.

16. The Authorship of Lucian's Cynicus, by Josiah Bridge, Ph. D., of Cambridge, Mass.

The aim of this paper was to show, first, that Fritzsche's statement<sup>1</sup> that the same man could not have written the *Fugitivi* and the *Cynicus* is incorrect; secondly, that Lucian did write the *Cynicus*.

<sup>1</sup> Edit. II. 2, p. 235.

True Cynicism was to Lucian the highest type of Philosophy (v. the Demonax, and cf. Trajectus 7 with Fug. 5). The mass of Cynics of Lucian's day were to him false Cynics. The same man could attack these, as in the Fugitivi, and defend Cynicism, as in the Cynicus. As far as concerns the argument, Lucian might have written the Cynicus.

But the language of the Cynicus is not Lucian's. Du Soul contends that almost the opening words, *κόμην ἔχειν*, could not have been written by Lucian, since Cynics in his day were *ἐν χρῶ κεκαρμένοι*. But in every passage where Cynics' hair is expressly mentioned the hair is long. The one exception (Fug. 27) is only an apparent exception; there Cantharus, a Cynic, is spoken of as *ἐν χρῶ κουρίαν*. But Cantharus in Thrace is said to have turned Stoic (Fug. 31), and Stoics unquestionably were *ἐν χρῶ κεκαρμένοι* (Hermod. 18, Bis acc. 20).

A striking variance from Lucian's style is the frequent repetition of the first word in a clause (cf. cc. 5, 8, 16), leading to the inference that if Lucian really wrote the Cynicus he was imitating some one in this. Dio Chrysostom bears marked resemblance to our Cynic, both in manner of life and in style, to such an extent that some of the Cynic's expressions may easily have been based on passages in Dio's orations (cf. especially Or. 72 with the Cynicus). It was maintained that Lucian wrote the Cynicus to show that what he had hitherto been attacking in the Cynics was not their dress nor their life of self-denial; and that here as elsewhere *σπουδογέλοιος* he uses the famous Dio for his mouthpiece.

Remarks were made by Professors F. D. Allen and J. H. Wright.

Professor Francis A. March, as Chairman of the Committee on the Reform of English Spelling, reported that no action had been taken by the Committee since the last report. There has been some correspondence in regard to the publication of a manual dictionary using the amended spellings.

The report was accepted, and the Committee appointed in 1875 was continued for another year. It now consists of Messrs. March (chairman), W. F. Allen, Child, Lounsbury, Price, Trumbull, and Whitney.

The report of the Committee to nominate Officers was presented, and adopted. In accordance with the recommendations of the Committee the following gentlemen were elected officers of the Association for 1888-89:—

*President*, Professor Thomas D. Seymour, Yale University, New Haven, Conn.  
*Vice-Presidents*, Professor Charles R. Lanman, Harvard University, Cambridge, Mass., and Professor Bernadotte Perrin, Adelbert College, Cleveland, O.  
*Secretary*, Professor John H. Wright, Harvard University, Cambridge, Mass.  
*Treasurer*, Professor John H. Wright.

*Additional members of the Executive Committee, —*

Professor Martin L. D'Ooge, University of Michigan, Ann Arbor, Mich.  
Professor Basil L. Gildersleeve, Johns Hopkins University, Baltimore, Md.  
Professor Francis A. March, Lafayette College, Easton, Pa.  
Dr. Julius Sachs, New York, N. Y.  
Professor William D. Whitney, Yale University, New Haven, Conn.

The Committee appointed to propose time and place for the next meeting recommended that the Twenty-first Annual Session be held on the second Tuesday of July, 1889, either at Norwich, Conn., or at Easton, Pa., as might be hereafter determined by the Executive Committee.

The report was accepted and adopted.

The report of the Committee to audit the Treasurer's accounts was presented, to the effect that the accounts had been examined and found correct.

On motion of Professor W. C. Poland, a resolution was adopted as follows : —

The American Philological Association desires to express its hearty thanks to the President and Faculty of Amherst College, for the use of the halls of the College for the meetings of the Association, and for the invitation to visit the buildings of the College; to Mr. and Mrs. L. H. Elwell for the kind reception given to the members in the chapter-house of the Psi Upsilon Society; and to Professor W. L. Montague and his associate teachers for the invitation to attend the lectures and other exercises of the Summer School of Languages.

A letter was read from Professor Fisk B. Brewer, of Grinnell, Iowa, in which the suggestion was made that the members of the Association should prepare lists of new words, or of old words with new meanings, in use in various parts of the United States.

The proposition was discussed by Professors F. A. March, F. D. Allen, I. H. Hall, and Dr. M. H. Morgan. It was then referred to the Executive Committee.

17. *Lex Curiata de Imperio*, by Professor W. F. Allen, University of Wisconsin, Madison, Wis. ; read by Professor J. M. Paton, Middlebury College, Middlebury, Vt.

Mommsen, in his *Römisches Staatsrecht* (i. 50), takes the ground that the *lex curiata de imperio* did not confer a grant of power, but was of the nature of an obligatory act, binding the citizens to the recognition of an authority already

possessed by the magistrate. This view he supports both on general grounds, because it is not conceivable that the State should ever be left without some person competent to command its armies, and by the evidence of individual cases. As regards the first consideration, it is certain that the safety of the State would outweigh all technical limitations of power; and that some practical method would be found to meet the emergency, just as in the case of a provincial army suddenly left without a commander, or the special authority vested in the consuls by the Senate, through the formula *videant consules*, etc. It may be doubted, however, whether this irregular exercise of the *imperium* was ever extended to the act of holding the *comitia centuriata*, which was an essential part of the constitutional machinery.

The only examples of importance adduced by Mommsen, are three in number. First, the consul Flamininus, B.C. 217, who entered upon his office at Ariminum, and of course could not have carried this law in person. Mommsen had himself held previously that the law could have been carried for him by his colleague, and this seems the most reasonable explanation of the case. Secondly, the consuls of B.C. 49, who found themselves at Thessalonica at the close of the year, with all the machinery of government, but without the formal possession of the *imperium*, which they had neglected to procure; they therefore were unable to have new consuls elected, but continued to exercise command, as proconsuls. This, of course, was no more irregular than their exercise of consular command the year before; but it seems to prove that the consular *comitia* could not be held without the formal possession of the *imperium*. The third case is that of Appius Claudius, consul B.C. 54, who declared that he would go to his province, although he had not procured this law — that the law was *opus*, but was not *necesse*. Mommsen takes this declaration of Claudius as a correct expression of law: it seems to me rather to be a technical quibble devised to give color to an illegal act.

To pass from theoretical considerations and particular instances, to legal statements: we have the strongest and most positive assertions of Livy (v. 52. 15), Cicero (leg. agr. ii. 11 and 12), and Dio Cassius (39. 19), to the effect that the military authority could not be legally exercised without the passage of this law. It is also explicitly stated (leg. agr. ii. 11. 26) that the object of the law was to enable the people to pass a second judgment upon the magistrates whom they had elected, from which it follows that without it their power would be incomplete.

18. On the Identity of Words and the misapplication of the term "Cognate" to words that are identical, by Professor Lemuel S. Potwin, Adelbert College, Cleveland, O.; read by Professor T. D. Seymour.

Philology has much to do with the parentage and relationship of words. But this involves the question of identity. I open Skeat's Dictionary at the word "man." Of the eight words, under this, marked as "cognate," four appear to be the same word — "man." Shall the same sound, with the same meaning, be called a different word because uttered and written by a Swede or a Hollander, instead of an Englishman? If not, shall we allow such variety in identity as to include all the eight "cognates," and say that the English *man*, the Latin *mās*, the Gothic *manna*, and the Sanskrit *manu* are one word?



In the strictest sense, every spoken word perishes in the utterance, and no two are the same. But common sense recognizes repeated and transmitted words as identical. The identity of words is like that of coins. You may identify a particular coin in order to determine ownership, but there is a broader identity that covers all the issues of one denomination. So you may identify a particular word, spoken at a certain time, in order to fix responsibility; but there is a broader identity that comprehends all the repetitions of a word, with all their variations, from its first utterance to the end of speech.

What are the tests of this identity of words? Of course, all special tests are subject to the general principles that establish the division of languages into families; and the following remarks have particular reference to the Indo-European family. Subject to this condition, then, it should seem that the most complete proof of identity would be *sameness both of sound and meaning*,—it being understood that the history of the word endorses the sameness of meaning. But this principle is violated in every Dictionary that gives lists of "cognate" words from foreign languages. Are words that are identical in form and meaning to be pronounced kindred, simply because they are spoken in different countries? If so, why not words of different generations in the same country? Are the similar words of various nations *analogues* merely, like their flora and fauna? Unless we abandon the idea of the historical unity of language-families, we must believe that these so-called cognates are *transmitted* by voluntary imitation, whatever lines of race or language they may cross. So long as they are plainly recognizable as the same in sound and meaning, their identity, in the ear of philology, ought not to be disputed.

(2) A second point in regard to tests of identity is that considerable variation in *sound*, or form, is compatible with identity. Illustrations: (a) Varieties of pronunciation in the same people at the same time, arising from differences of ear, vocal power, age, cultivation, etc. The word is identified whenever it is sufficiently expressed to be understood.

(b) Borrowed words more or less changed in passing into a new language. If the Latin *aër* is the same word as the Greek *ἀήρ*, why is not the English *air* the same also? Words in the same language change greatly without losing their identity. So may borrowed words. If *surgeon* is the same words as *chirurgæon*, why is not *voyage* the same as *viaticum*? (c) Words not borrowed, unless it be in prehistoric times, but whose form and meaning indicate transmission from a single source. Here belong all those words whose variations are recognized by Grimm's Law.

(3) A third point is that considerable variation in *meaning* is compatible with identity. The Oxford Dictionary gives sixteen meanings of the word "board." Webster gives twenty-one to "line." No one questions the identity of these words. Nor is it possible to lay down perfectly definite rules for the development of meaning. Since the days of *lucus a non lucendo*, there has been great progress towards settled principles, but no rules can hedge the path of mental association closely enough to touch its every word.

It will be seen that these principles leave ample room for the modification that a word may suffer from belonging to different nations and languages. It need not lose its identity in the mouth of new or strange speakers. We cannot admit,

therefore, as an additional test, that identical words must belong to the same language.

Identity and derivation are mutually exclusive. If a word is derived from another, it is not the same as that other. Derivation creates new words. Identity declares that a word is not new. What is a new word? and how can derivation be distinguished from inflection? Is *amator* a distinct word from *amare*, but *amas*, *amaverunt* and the rest all one with *amare*? The legitimacy of a derived word is established by its equality with acknowledged pre-existing words. *Amator* is a new noun, if it can be shown to have all the rights and privileges of the old stock of accepted nouns. And this is shown by its *possession of inflections*. *Amator* becomes a source of relational forms; *amas* does not, but simply remains itself one of these forms. Identity has no quarrel with derivation in its business of creating new words. It does not claim that all words having a common root are identical. It follows the new-created words through all their change of sound and meaning, through all their periods of time, and their places of utterances, and marks them as the same.

Further, derivation takes effect within the limits of a single language. It may be accomplished by formatives that are borrowed, as well as native, but the process itself is native. There are no formatives that merely make words the members of another language. Derivation belongs to the home-department of a language, but identity is both an internal and inter-lingual fact. This domestic character of derivation lends an inference for prehistoric language that bears upon the question of identity. Skeat's Dictionary, under the word "foot," gives nine cognate words, in as many languages, and all are said to be derived from the root *pad*, to go. No doubt they are so derived, ultimately, but not separately. It seems probable that the derivation took place in the parent language, or in some other single language, and that the new word was transmitted, with variations, throughout the whole family.

This question of identity brings up the distinction between "roots" and "words." In much of the language used about roots, it seems to be implied that a root is a sort of latent material for words, with no independent life of its own. When we claim identity for the words of different languages, we are met by "Oh, yes, they have the same *root*, but the *words* are different." A root is originally a word. Else it would never be the root of anything. A word descends to the place of a *mere root* when it has lost its independence through derivation, including composition. Thus, though *stare* is the same word as *stand*, it is a root only of the word *constitution*. Unless we are prepared to maintain that the least variety in pronunciation or inflection, in the transmission of words, destroys their identity, then the Greek *ποδ* and the Latin *ped* are the same word; — not the same to a proof-reader, but the same to a philologist. If they are not, then the Old English *cu*, and the Yankee *cāow*, and the proper *cow* are not the same word. They are but cognate, and have the same root.

The foregoing discussion ought to give some light on the proper use of the term "cognate" or "kindred." Its application to identical words in different languages arose, probably, from its use in designating peoples and nations. These are kindred by birth. Languages, too, may be called kindred, if they are of common origin, as shown by their structure, whether spoken by kindred or

not. It is very natural to call identical words "kindred" merely because they are spoken by kindred peoples, but the usage is without foundation in reason. As well say that the coins that pass current among kindred nations are themselves cognate.

There is, however, a legitimate use of the term as applied to words *derived*, instead of words *transmitted*. Thus all the numerous words derived from the root *sta* are cognate, but not the various forms representing the root itself. These are identical. These are the parent; the cognates are the offspring; and one may, if he can, mark the different degrees of relationship with the accuracy of the old Roman law, by counting the steps up to, and down from, the common ancestor.

Remarks were made upon the paper by Professor F. A. March and Dr. George M. Richardson.

The following papers, in the absence of the writers, were read by title : —

19. The Locality of the Saltus Teutoburgiensis, by Professor W. F. Allen, of the University of Wisconsin, Madison, Wis.

The locality of the *Saltus Teutoburgiensis*, in which the Roman army under Varus sustained a crushing defeat, A.D. 9, has been recently discussed by Mommsen (*Die Oertlichkeit der Varusschlacht*, 1885) and Knoke (*Die Kriegszüge des Germanicus*, 1887). Mommsen places it at Barenau, north of Osnaburg, chiefly on the ground of a large number of coins found in that neighborhood; Knoke places it, for strategic reasons, at Iburg, south of Osnaburg. The old theory, that it was at Detmold, where a monument has been erected in honor of Arminius, has now been generally abandoned, and will be presently shown to be impossible. Another view, especially advocated by Essellen (*Das Varianische Schlachtfeld im Kreise Beckum*, 1874), places it in the forest of Havixbrock, in the district of Beckum, near Hamm.

A clear idea of the country, at some point within which the battle took place, is necessary to the discussion of the question. This is the country between the Weser and Rhine, two rivers which at this point run nearly parallel, about a hundred English miles apart. About half way between the two rivers, and parallel with them, runs the Ems, a much shorter stream; and south of the Ems, and nearly at right angles with the other rivers, flows the Lippe, rising in the Osning range of mountains near the Weser, and emptying into the Rhine near Düsseldorf. The valley of this river affords a direct route to the valley of the Weser, through the pass in the Osning at Detmold. This valley served, therefore, as the natural line of communication between the Roman base of operations upon the Rhine and the posts upon the Weser: the principal station of Lower Germany, *Castra vetera*, was opposite the mouth of the Lippe, while the principal Roman fortress in Germany, Aliso, was upon this river, probably at the confluence of the Ahse, near Hamm. *Ad caput Lupiae fluminis* (Vell. Pat. ii. 105) Tiberius had his winter quarters, A.D. 4. A military road was laid out up

the valley of the Lippe, crossing the Osning range at Detmold, into the valley of the Weser.

The valley of the Lippe was regularly employed by Drusus and the other earlier commanders for the purpose of their military campaigns. Germanicus, however, in his campaigns of 15 and 16, chose another route, by which he could have the advantage of water transportation; making his way from the Rhine through the estuaries and lagoons of the Low Countries to the Ems, and thus making the Ems his basis of operations. In the campaign of 15 he followed the Ems up to the country of the Bructeri, near Münster, and from this point visited the battle-ground of Varus (Tac. Ann. i. 60). The following year he crossed from the Ems to the Weser at a point lower down; and in this campaign, although he must have passed very near Barenau, he makes no mention of the battle-field, — a strong argument against Mommsen's view.

The fact that, when on the upper Ems, he was near (*haud procul*) the battle-field, appears to exclude Barenau, and certainly excludes Detmold, but lends itself easily to either Iburg or Beckum. The circumstances of his visit to the locality the next year (Tac. Ann. ii. 7) point decisively to Beckum. Hearing that a fort (no doubt Aliso) upon the Lippe was besieged by the Germans, he marched against them from the Rhine with six legions. The enemy slipped away at his approach, but first threw down the mound which he had built the year before in memory of the legions of Varus, as well as the altar to Drusus: *neque Caesari copiam pugnae opessores fecere, ad famam adventus eius dilapsi: tumulum tamen nuper Varianis legionibus structum et veterem aram Druso sitam disiecerant*. The pluperfect *disiecerant* shows that they did this before their retreat, and that the altar and the mound were near the fort upon the Lippe. From this it follows with certainty that the Teutoburg Forest was near the Lippe: a conclusion with which the locality of Iburg, as well as of Barenau, is inconsistent, while Detmold is excluded by the proximity to the Ems.

These strategic reasons are all that deserve consideration in the study of the question. The description of the ground given by Dio Cassius (56, 20) is vague at best, and would probably apply to fifty places within the region in question. All ancient historians are deficient in the capacity — an exceedingly rare one — of describing accurately and intelligibly the physical features of a battle-field or any similar ground. Dio speaks, it is true, of mountains and ravines (*ὄρη καὶ φαργγώδη καὶ ἀνώμαλα*); and the country about Beckum is not mountainous, but consists of a succession of hills and gullies, well suited to an ambushade. The only contemporary writer who speaks of the affair, Velleius Paterculus (ii. 119), makes no mention of mountains or even hills: his words are *inclusus silvis paludibus insidiis*.

20. Observations on the Fourth Eclogue of Vergil, by Professor W. S. Scarborough, of Wilberforce University, Wilberforce, O.

This Eclogue, unlike the remaining nine, has little in common with the pastorals of Theocritus, except, perhaps, casual references to a few rural scenes. In this respect Vergil has departed from his master and has adopted a style peculiarly his own, which in some respects transcends bucolic limits.

For glow of imagery and exaggerated effusion it stands alone. Between the human and the divine, there is more of the latter than of the former. It is a remarkable production, abounding in passages of striking resemblance to many of the old Messianic prophecies. There is just enough of the maze about it to confuse the reader and make it doubtful on his part as to the poet's real design.

The date of this poem is said to be about 40 B.C., during the consulship of Asinius Pollio, a friend of the poet. To him also he was indebted for the restoration of his property, previously confiscated by an order of Augustus. In view of this circumstance many critics have supposed that Vergil testifies his gratitude to Pollio by dedicating these lines to his unborn son, and that v. 17,

*Pacatumque reget patriis virtutibus orbem,*

confirms the theory.

The writer took exception to this view, asserting there is nothing in the line to support it, as the subject of *reget* is not expressed and is likewise indefinite; that the prediction was not fulfilled, as the son of Pollio died in infancy; and if he had lived, it could not have been fulfilled, as the description, taking the Eclogue as a whole, was not only inapplicable to "the consular dignity of Pollio," but to mortals generally. It was true that the golden age was earnestly looked for, and that the theme of the poet was the *age of peace*, and as a result exaggerated descriptions and highly colored expressions followed as it were from necessity. As proof many passages from the poets were cited.

Many of the theories held by scholars were briefly discussed, and the view advanced by a few that Vergil wrote under inspiration was objected to. The writer held that Vergil probably had some knowledge of the Jewish Scriptures, as the Jews were quite widely spread over the Roman Empire about this time, and the Old Testament Scripture had become largely known to Gentile as well as Jew. There seems to have been a general belief that a Messiah would come into the world, and it is not unlikely that the poet may have shared this belief.

The ground of this statement was based mainly upon the resemblances existing between passages in the Eclogue and the language of the prophet Isaiah, especially the eleventh chapter of his prophecies. Other Scripture was also cited and compared with the more striking parts of the Eclogue (notably Gen. iii. 15; Eccl. iv. 24, etc.).

The writer held that neither *coincidences nor the images employed by Hesiod and the poets generally descriptive of the golden age* could be regarded as sufficient to explain these marvellous passages. There seems to be an intentional obscurity, which makes the meaning of the poet difficult to understand and renders a clear exposition impossible. If we accept in explanation Vergil's acquaintance with the Sibylline books of Alexandrian manufacture, then we must conclude that those books reflected Jewish ideas largely.

The writer also held the theory "*that reference is made to the expected offspring of Octavianus and Scribonia*" to be untenable; likewise, "*that the child referred to was the son of Antony and Octavia*" to be without support. In the first place, the child of Octavianus and Scribonia was the wicked and disreputable Julia; in the second place, it is highly improbable that Vergil would make the child of a subordinate person the redeemer of the Roman world. Then, too, Antony was

the rival of Augustus, and one whom Vergil would hardly have complimented in this way at the expense of his friend and patron.

If any compliment at all was intended in this poem, the writer suggested the preferable one among various views, the name of Marcellus, the son of Octavia by her former husband of the same name (Aen. vi. 861 sqq.). He was born during the consulship of Pollio, was adopted by Augustus, and was intended by him to be his successor. Vergil pays him a glowing tribute in the sixth book of the Aeneid.

Adjourned.

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# CONSTITUTION

## OF THE

### AMERICAN PHILOLOGICAL ASSOCIATION.

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#### ARTICLE I. — NAME AND OBJECT.

1. This Society shall be known as "The American Philological Association."
2. Its object shall be the advancement and diffusion of philological knowledge.

#### ARTICLE II. — OFFICERS.

1. The officers shall be a President, two Vice-Presidents, a Secretary and Curator, and a Treasurer.
2. There shall be an Executive Committee of ten, composed of the above officers and five other members of the Association.
3. All the above officers shall be elected at the last session of each annual meeting.

#### ARTICLE III. — MEETINGS.

1. There shall be an annual meeting of the Association in the city of New York, or at such other place as at a preceding annual meeting shall be determined upon.
2. At the annual meeting, the Executive Committee shall present an annual report of the progress of the Association.
3. The general arrangements of the proceedings of the annual meeting shall be directed by the Executive Committee.
4. Special meetings may be held at the call of the Executive Committee, when and where they may decide.

ARTICLE IV. — MEMBERS.

1. Any lover of philological studies may become a member of the Association by a vote of the Executive Committee and the payment of five dollars as initiation fee, which initiation fee shall be considered the first regular annual fee.

2. There shall be an annual fee of three dollars from each member, failure in payment of which for two years shall *ipso facto* cause the membership to cease.

3. Any person may become a life member of the Association by the payment of fifty dollars to its treasury, and by vote of the Executive Committee.

ARTICLE V. — SUNDRIES.

1. All papers intended to be read before the Association must be submitted to the Executive Committee before reading, and their decision regarding such papers shall be final.

2. Publications of the Association, of whatever kind, shall be made only under the authorization of the Executive Committee.

ARTICLE VI. — AMENDMENTS.

Amendments to this Constitution may be made by a vote of two-thirds of those present at any regular meeting subsequent to that in which they have been proposed.

## PUBLICATIONS OF THE ASSOCIATION.

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THE annually published "Proceedings" of the American Philological Association contain an account of the doings at the annual meeting, brief abstracts of the papers read, reports upon the progress of the Association, and lists of its officers and members.

The annually published "Transactions" give the full text of such articles as the Executive Committee decides to publish. The Proceedings are bound with them as an Appendix.

The following tables show the authors and contents of the first eighteen volumes of Transactions: —

### 1869-1870. — Volume I.

Hadley, J.: On the nature and theory of the Greek accent.

Whitney, W. D.: On the nature and designation of the accent in Sanskrit.

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Trumbull, J. Hammond: On some mistaken notions of Algonkin grammar, and on mistranslations of words from Eliot's Bible, etc.

Van Name, A.: Contributions to Creole Grammar.

Proceedings of the preliminary meeting (New York, 1868), of the first annual session (Poughkeepsie, 1869), and of the second annual session (Rochester, 1870).

### 1871. — Volume II.

Evans, E. W.: Studies in Cymric philology.

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Proceedings of the third annual session, New Haven, 1871.

**1872. — Volume III.**

Evans, E. W.: Studies in Cymric philology.

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Proceedings of the fourth annual session, Providence, 1872.

**1873. — Volume IV.**

Allen, F. D.: The Epic forms of verbs in *dω*.

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Proceedings of the fifth annual session, Easton, 1873.

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Tyler, W. S.: On the prepositions in the Homeric poems.

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Proceedings of the sixth annual session, Hartford, 1874.

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Proceedings of the seventh annual session, Newport, 1875.

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Proceedings of the eighth annual session, New York, 1876.

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Proceedings of the ninth annual session, Baltimore, 1877.

**1878. — Volume IX.**

Gildersleeve, B. L.: Contributions to the history of the articular infinitive.

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Humphreys, M. W.: Elision, especially in Greek.

Proceedings of the tenth annual session, Saratoga, 1878.

**1879. — Volume X.**

Toy, C. H.: Modal development of the Semitic verb.

Humphreys, M. W.: On the nature of caesura.

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Proceedings of the eleventh annual session, Newport, 1879.

**1880. — Volume XI.**

Humphreys, M. W.: A contribution to infantile linguistic.

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Proceedings of the twelfth annual session, Philadelphia, 1880.

**1881. — Volume XII.**

Whitney, W. D.: On Mixture in Language.

Toy, C. H.: The home of the primitive Semitic race.

March, F. A.: Report of the committee on the reform of English spelling.

Wells, B. W.: History of the *a*-vowel, from Old Germanic to Modern English.

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Proceedings of the thirteenth annual session, Cleveland, 1881.

**1882. — Volume XIII.**

Hall, I. H.: The Greek New Testament as published in America.

Merriam, A. C.: Alien intrusion between article and noun in Greek.

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Whitney, W. D.: General considerations on the Indo-European case-system.

Proceedings of the fourteenth annual session, Cambridge, 1882.

**1883. — Volume XIV.**

- Merriam, A. C.: The Caesareum and the worship of Augustus at Alexandria.  
 Whitney, W. D.: The varieties of predication.  
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 Wells, B. W.: The development of the Ablaut in Germanic.  
 Proceedings of the fifteenth annual session, Middletown, 1883.

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 Whitney, W. D.: Primary and Secondary Suffixes of Derivation and their exchanges.  
 Warren, M.: On Latin Glossaries. Codex Sangallensis, No. 912.  
 Proceedings of the sixteenth annual session, Hanover, 1884.

**1885. — Volume XVI.**

- Easton, M. W.: The genealogy of words.  
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 Proceedings of the seventeenth annual session, New Haven, 1885.

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 Fairbanks, A.: The Dative case in Sophokles.  
 The Philological Society, of England, and The American Philological Association: Joint List of Amended Spellings.  
 Proceedings of the eighteenth annual session, Ithaca, 1886.

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 Wells, B. W.: The sounds *o* and *u* in English.  
 Smyth, H. W.: The Arcado-Cyprian dialect. — *Addenda*.  
 Proceedings of the nineteenth annual session, Burlington, 1887.

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